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Special International Women's Day Issue



Feminism, Sexism and the Fine Arts

by Loren Griffyn

In our western, patriarchal society, sexism or prejudice against women occurs on an everyday basis. So insidious is patriarchy that, at present, many men and women actually believe that sexism does not exist. One area where sexism affects women is in the field of fine arts. In order to understand sexism in the fine arts, one must examine how patriarchy affects women artists, the need for feminist restructuring of the current definitions of artistic excellence, and the positive results possible for both male and female artists implementing a feminist art practise.

To understand how patriarchal society affects women artists, one must take into consideration the economics and social situation that women artists find themselves in. In *But Is It Feminist Art?*, Daphne Read says that women artists are "doubly cursed: as an **artist** she is in a vulnerable and precarious economic situation, as a **woman** who finds herself on the edge of the mainstream artistic community." Although economic survival is an important issue for any artist, it is particularly disabling for women artists because of the stereotypical representation of the "starving-artist-in-garret." In 1981, the National Action Committee on the Status of Women submitted a report to the Federal Cultural Policy Review Committee of Canada. The report emphasized the blatant "under representation of women in Canada's cultural life, and the uneven distribution of women in the arts . . . (as a) form of censorship". Looking at statistics for the visual arts, "the effects of a system of discrimination that operates from early sex-role socialization" is evident. In visual arts faculties in Universities across Canada (the University of Victoria being an example), "more than two-thirds of the students are women, but women comprise fewer than twenty percent of the faculty members". In effect, women are encouraged to

attend art schools and pay tuitions which support male teachers, who, in turn award grants and fellowships to other male artists. These are only a few examples of how living in a patriarchal society affects women artists.

Current definitions of so-called artistic excellence have historically been defined by men. In *Vision and Differences*, Griselda Pollock states;

Creativity was naturalized as masculine through the circulation of woman as the beautiful, mysterious, desired and loved image for the desiring masculine gaze.

As Read puts it, "the artist is seen as a tormented (male) genius, a visionary, whose isolation and sacrifice combine to guarantee good art". The stigmas attached to the definitions of creativity and a "real" artist are obviously male-defined as the "universal, to which all good art aspires, is generally a form of the masculine". Thus, patriarchal society, defined and created by men for men, excludes women from cultural production.

One of the main goals of feminism is to eradicate this patriarchal society, and to restructure society

and culture to include all women and men in the world. At present, artists across Canada are working towards this goal by developing a "feminist culture". Out of feminist culture a developing "feminist critical practise . . . rooted in the principles of feminists practise: non-hierarchical, non-competitive, non-aggressive, collective and consensual" is being created. Feminist critical practise, if implemented correctly, can benefit all artists, regardless of race or gender, as it takes into consideration an artist's unique perspective and respects that individual's vision, while at the same time offering constructive criticism.

In conclusion, the fine arts field, although specialized, is in need of restructuring. Feminism is preferred as a basis for restructuring because its ideologies are founded on equality and consensus. Our current society, based on western, patriarchal ideologies, supports power imbalances between men and women that are unfair and prejudiced predominantly against women. Using the fine arts field as an example, one can see the need for restructuring society as a whole.



Loren Griffyn

Copping Out

by Catriona Johnson

On February 14th, approximately 250 University of Victoria students were given a "Join the Liberal Party" speech by leadership candidate Sheila Copps. After her speech, Copps answered questions put forward by students, successfully humiliating a group of males in the audience who were attempting to boost the Socred government's image. Her put-down of the Socred government's record on post-secondary education drew laughter and applause.

As a politician and a woman, Copps deserves respect. Her 1986 book, *Nobody's Baby*, described the sexism she encountered within the political system (such as backbenchers taking bets on her weight), and was a call for more women to get involved in the political process and change it. The book described her experiences while entering provincial and federal politics, and showed women that, even if you make mistakes, political life can be very rewarding. Having gone from the Ontario provincial legislature to Canada's federal parliament, Copps is now taking the brave step of running in the Liberal leadership race against some new and old male faces.

Her stands on women's issues are her own, and some might call them inconsistent (some might say that that is the Liberal way). She is for affirmative action, yet describes her-

self as the "Vice-Chairman" of the Standing Committee on Human Rights. In discussing Native Self-Government and the freedom of Blacks in South Africa she stated that, "They must make the decisions about governing their own lives". However, when it comes to a woman's right to governing her own life in matters of reproductive choice, Copps' views change. She believes that there should be an abortion law and argues that it is necessary because "In absence of legislation last summer, we saw a situation where a woman's capacity to have an abortion depended on where you lived and what a court decided". She continued, "I do believe a compromise law should recognize the woman's right to choose in early stages, and in medical necessity in the middle stages of pregnancy, and prohibition in the latter stages of pregnancy". Copps did not raise the point that the right to abortion could be entrenched within the Canadian Healthcare Act rather than in the Criminal Code, or the fact that legal precedent was also set last summer, with the Supreme Court ruling against outside intervention in a woman's right to choice.

Asked whether the sexism in parliament had improved since the writing of her book, Copps replied, "the problem that you have with those kinds of attitudes is that its very difficult for individuals to

change their attitudes. Mr. Crosby hasn't. What you have to do, is you have to change to representation and I don't think the representation in parliament has changed that much". Her priorities in terms of women if elected as Prime Minister would be to see more women elected to parliament; "When you get more women around the decision making table, it changes the focus and shape of the issues you're dealing with".

Copps went on to explain why she had recently called NDP Leader Audrey McLaughlin a "puffball". She said that a reporter had called her up and asked what she thought of the NDP Leadership hopefuls. Her response was that, in light of the fact that she represented the riding of Hamilton, a steelworker town, "Dave Barrett would play hardball, and from their perspective, she would be a puffball". It is still a strange statement coming from a woman who represents steelworkers. Has she not proven that a woman can play "hardball"? As leader of the Liberal Party, Copps says that she will "provide the best contrast to Brian Mulroney".

In perhaps her most sincere tones, Copps answered questions on the December 6th Montreal Massacre and how it reflects Canadian society. "People have to be prepared to make the associations. I know lots of politicians ducking the fact that this attack on women char-

Emily Editorialises

Sometimes when you hear things often enough you begin to think its true. When what you hear goes against what you have come to believe after thoughtful analysis, it makes you begin to wonder if you are crazy. At least it has that effect on me. I have lately heard that feminism is nauseating. That it is self-pity, that it is reverse sexism, which I've also heard is worse than sexism itself. That it is whining. That I have penis envy, persecution complex. That my sisters who speak out have all these afflictions as well.

But, you know, I don't think I was whining that time that I said that my body is mine and my boyfriend disagreed and raped me. I'm almost certain that my right to say no was completely rational. No, it was rational.

I don't think I'm whining when I say that my sister almost died because the media and society told her she should look like Brooke Shields and so she pumped her body full of Ex-Lax and diet pills and destroyed her digestive system to get down to a size three and that after she had children she got bigger and now she hates herself.

Then there was the time that my mother started her own business and that my brother and father were so distressed that she was no longer there to cook and clean for them that they made her life so miserable that she sold her business.

I'm pretty sure that I wasn't screeching and being hysterical when my best friend, who graduated first in academics in our highschool class, was told by her husband that she couldn't go back to school and when she did anyway, almost worked herself into the grave trying to maintain her household, raise her children (because her husband did not believe in daycare), work at a part-time job and study part-time. She eventually quit school because she felt she wasn't being a good enough mother or wife. Guilt.

One of my sisters had to have an abortion because she couldn't afford to raise a child and go into her final year of graduate studies because there is no nationalized daycare system and all because the pill did not keep her from getting pregnant and now she feels like a criminal for being poor.

As far as penis envy, okay, they are handy because if you have one you get paid more at your job and its easier to pee outside if you are out camping. But I like myself just fine, thank you.

Well, reverse discrimination is not a good thing but it is something other than affirmative action. Affirmative action could be analogous to taking a bath. If you run your bath water, go away until it's full, come back and realise that you put too much hot on, you don't put in warm until its bearable, you put in straight cold. It's faster, not such a waste. Women need role models to aspire to, whether it is in politics, education or engineering. It is an equalizer.

I don't think, at least I'm pretty sure, that I don't have a persecution complex or am overwhelmed by self pity. I think I'm intelligent, not inclined to feel persecuted, to understand that the streets are not exactly safe for women after dark. That means me. I think I know my rights and am not pitying myself, when I say that it is not me that should have to shift my behaviour to secure my well being on the streets, but the men that rape who should change their attitudes toward women.

Some people think that all a woman has to do is ooze a sense of self-confidence to avoid being raped. How do you think that makes women feel who have been raped?

Some people think that women are equal so it is time for all us whiners to shut up. Is it necessary for me to document the lack of equality of condition, of opportunity? Is it really still necessary to pull out all the statistics about our economic or political power and lack thereof? Really? Sigh. Read the rest of the Emily.

Feminism is disgusting. Hhmmm. Well. That is not my experience. Feminism means that we need to put women back into the picture, back into history, back into the constructs of society. Feminism means eliminating power over and replacing it with power to get things done. It means eliminating subjugation of others with empowerment of the individual. That power is not limited, but found within us all. Power is not having guns and a big army and fist that will force others to do what you want. That kind of need, to feminists, is weakness: it is weak to need to force people, to kill, to oppress to get your way. Power is the ability to impact on the world, your life in a positive, wholistic, kind, non-violent manner: power is the ability of a society, a world, to fulfill the collective needs and aims of that society, world.

Okay. So. I want you to know that the feminists I know are all beautiful, wonderful, loving, strong, self-fulfilled individuals. We are humans and sometimes get so angry that we can barely stand it like when we are told that a doctor has the freedom of choice over our lives and we don't, when we see more pornographic outlets than McDonalds, when our sisters are raped and beaten and killed. Sometimes we men-bash. Sometimes, we say stuff like: "MEN!!!" and understand what we mean by it without expounding on it. (It is like First Nations People saying "White people!!!"). We say stuff and that stuff isn't the same as men hating. It is pure anger that is justified and is not whining and is not disgusting and is not self pitying and is not reverse sexism and is not is not is not is notisnotisnotisnot MEN HATING.

acterized the way society sometimes uses women. His view (Marc Lepine's) was that he couldn't get into school because a position was being taken by a woman, . . . of course he was imbalanced, but there are lots of Canadians who say that in the ordinary scheme of things, and people don't give them a second glance. I do think that his comments, the comments made recently by the judge, reflect an underlying treatment of women which is second class." Copps believes that women should be encouraged into

non-traditional educational areas, and stated, "I'm happy to see that the Lady Godiva Ride has ended".

Copps' speech and the following interview proved her to be a real professional — tough, bold and quick on her feet. However, in my opinion (and I will admit that I vote NDP) it was disappointing to see that Copps has bought into a way of thinking which supports a system which is anti-women and this was reflected in the inconsistency of her views on women's issues.

INSIDE THE POLITICAL PROCESS WOMEN IN POLITICS

Thursday March 1st

12:00 noon

Begbie Building, Room 157

Panel Members: Darlene Marzari — NDP MLA

Susan Brice — Mayor of Oak Bay

Sponsored by the National Association of Women in Law

SPIRALLING

His Coke stained teeth

SHANANDITE

you were the last Beotluk
of 50,000
born with ceremony
and celebration in your village
red ochre painted your skin
fur traders hunted your father like an
animal
your mother and sister captured with
you
they died of the coughin sickness
you alone left to perform the burial
rites
to explain your language, history,
customs
to puzzle out theirs

never to speak with your own man
or to know a child tug at your breast
captured as a prize by the white man
given Christianity with love-your-
neighbour
you had only death
to take you home at 28

by Karen Ballinger

CINNAMON LET ME IN

deft fingers remove bark
peeling back the outer
to expose the inner skin
cinnamon let me in
all day, every day
sisters and brothers dry the rills
of foot long strips
cinnamon let me in
a horse-drawn cart
leaves Sri Lanka
loaded sky-high
cinnamon let me in
in Austria
an applecheeked woman
rolls out strudel
on a blue-check tablecloth
sprinkles cinnamon
rolls it up
while he shapes violins
she creates strudel
cinnamon let me in
I make you snickerdoodles
as a Christmas treat
while all those hardworking
fingers fall out of the jar

by Karen Ballinger

To Wun-a-pah

When I saw you standing so still
on the gravel
of the driveway
My heartbeat quickened
and my fingers clenched
with my need to touch you.
You were so beautiful with your
black spattered on white
coat,
To me who wanted to be
one of the wild ones
hiding shyly in the trees.
I climbed to your back
where I clung
with shaking hands and legs.
When I fell from your great height
the earth embraced me
with silence.
Every sound was muted then
and the dark
was warm and thick.
When I clambered to your back again
I came out into
the singing green:
And we slid through the trees
and the brown
sundappled shadows

by Kimberley Cormack

For Marsha

INTERNATIONAL WOMEN'S
DAY MARCH
march 8, 1986, Vancouver, BC

We cluster in groups
our unions, our collectives
our banners colourfully contrasting
with our sensible clothes
worth for comfort, not style
except for a few who are dressed as
clowns and jesters

sisters of all ages, shapes and col-
ours,
sisters joining in songs
sisters signing, sisters in wheelchairs
babies in strollers, grandmothers, el-
ders,
little sisters

Everywhere buttons proclaiming
WOMEN

We start out on our march
people stare from car windows
"What are these women doing?"

We march on past record stores, res-
taurants,
hotels, churches, department stores
sun shines down on us
blessing us
blessing — Our Mother

This is the eleventh time we have
marched
for equal rights, pay equity, abor-
tions
and times have changed
we have changed

We're into politics and unions and
collectives
instead of granola and tie-dyed and
dropping out
We're older, wiser and still commit-
ted.

by Karen Ballinger

You must wear a habit, vow to be
silent, live in a cloister
see no evil, speak no evil, hear no
evil.

You must not live
because "live" is "evil" backwards
and you are evil enough
you who bleed, with bodies for child.
We must keep you from your nature
and from yourselves (ourselves).
We don't need you, you make us lust
it's your fault, you Eves.
We will beat and abuse and rape
but at least you'll be safe.
We'll protect you
from yourselves.
And you will submit to our will
"Because it says so in the Bible"
And you will have our children
"Because it says so in the Bible"
And you will believe in God
The capital "H" He
And that rhymes with I
And that stands for trouble.

by Leigh J. Walters

mother's dottir

Margaretdottir
Karen Margaretdottir
before her unknown

mother'sdottir
Marsha Karendottir
after her unknown

just the four of us: Emma, Marga-
ret, Karen, Marsha
two were b(ear)thed in Briton
Celts
two were b(ear)thed in North Amer-
ica
on opposite sides of the continent
opposite sides of the year

Emmadottir of whose mother
we don't know — all the way back to
Ceridwen — goddess of the cauldron
Emma Ceridwendottir

I too come from Ceridwen
as do you
as do you

by Karen Ballinger

BREAKING OUT OF THE MOULD



Everywoman's 15th!

by Karen Ballinger

Feminists gathered last Saturday
evening at Camosun College to ce-
lebrate Everywoman's 15th birth-
day, with an impressive list of
writers. Over 200 women and men
listened to both established and
emerging poets and prose writers.
Ironically, four large male statues
lurked overhead in the Young build-
ing auditorium.

Latecomers had to sit among the
god(desses) in the upstairs balcony
where the sound was not quite as
good. But the audience paid close
attention to every writer who
shared her work with us. A deli-
cious evening of women's reality
blended anger with humour, prose
intertwined with poetry.

P.K. Page, All McKay, Angela
Hrymiuk and Nancy Chater were in
the first set of readers. Newcomer
Nancy Chater's poetry was particu-
larly evocative and it will be excit-
ing to follow her development as a
poet.

Betsy Warland, Adele Wiseman

I was thinking of the time he
dragged me across the room by my
hair. I was lying on the floor of the
living room. I cannot remember
how I got there. Did I fall? For some
reason it seems strange that I would
be on the floor on my back. Espe-
cially with that carpet. It was red,
with brown little designs on it. It was
very low cut. And bristly. It was hard
too. Cham's Dad was far too cheap
to buy any underpadding for it.

I remember lying there and him
grabbing my hair. He had a handful.
Not the hair on top of my head,
that's the really tough stuff. No, it
wasn't that. It was the hair near the
base of my neck, the baby ones.
This is where my head is most ten-
der. I wonder if he knew that. I re-
member when I was little my Mom
insisted that I have short hair be-
cause I screamed every time she
tried to untangle any hair at the
back of my head. Yes, it's really ten-
der there.

I can still remember the pain. Not
from Mom trying to brush my hair,
but from him dragging me. I thought
we weren't supposed to remember
pain. I remember this pain. I'm feel-
ing it right now. I was sixteen then. It
was a while back.

All my weight being pulled along
that ugly red carpet. I wish it was li-
noleum or something. Then my
body would have slid better.

All those curls, pulled exactly
straight. Was it going to come out?
No, it wasn't. My hair was holding
tight to those roots.

Fuck!

This is a bit much! A slap, a
punch, I can handle that.

Goddamn! Fucking Stop!

I'm crying now. Really crying. Be-
fore I was hurting because he was
angry at me. Now I'm hurting be-
cause he just keeps fucking pulling.

I think I screamed. I can't exactly
remember. Screaming helped. He
usually stopped then. I must have
screamed because I couldn't fight
my way out of this one. He really
had me this time.

I did scream. That's right. God,
why did he do this? I'm crying hard
now. A full cry, like an orgasm.

He's still swearing at me. It
doesn't matter. He can swear all he
wants that stupid bastard. I hate
him.

His face is all red, the anger boil-
ing beneath his skin. I can smell his
sweat, see his coke stained teeth.
Little yellow creeks running from his
gums to the tip of each tooth. I hate
him.

by Val Hemminger

and Daphne Marlatt completed the
evening. Both Betsy Warland and
Daphne Marlatt read their work at
the 10th birthday celebrations of Ev-
erywomen and we were fortunate
to hear them again.

Between the sets, a break al-
lowed the audience to seek out re-
freshments and stretch their legs.
Unfortunately the refreshments
were sparse or the audience raven-
ous.

The evening took on the aspects
of a marathon lasting from 7:00 to
10:30 p.m. This was exhausting as
each writer kept our attention with
the excellence of her work.

As mentioned during the eve-
ning, Everywoman's Book's is a wo-
men-run women writers bookstore.
They are, as far as is known, the only
bookstore that regularly sponsors
women's readings through the Can-
ada Council. This gives many new
writers a chance to gain a wider au-
dience.

Everywoman's had a successful
celebration. We look forward to at-
tending their 20th birthday.

INTERNATIONAL WOMEN'S DAY

WOMEN STOOD UNITED, WOMEN STAND UNITED

International Women's Day is a special day to honour women. On March 8, 1908, 30 thousand women textile workers in New York went on strike to bargain for economic security and a better quality of life. When the strike began every shirtwaist factory in New York city was an open shop. When it ended, 13 weeks later, 312 shops had full contracts. Two years later in 1910, thanks to the efforts of Clara Zetkin, March 8 was proclaimed international Women's Day in Europe. Since that time, and especially with the resurgence of the western women's movement in the 1960's and 1970's, women around the world have claimed March 8 as a day of protest, solidarity, and celebration. In 1975, the United Nations proclaimed March 8 as International Women's Day.

On March 8, 1990, people everywhere will celebrate the struggles and achievements of women worldwide. We, the IWD Committee, invite you to join in this celebration and participate in local International Women's Day events.

International Women's Day is organized in Victoria by the dedicated women of the ad hoc IWD committee, and is funded by IWD shirt profits and the contributions of various organizations.

International Women's Day (IWD Committee) Sponsors

British Columbia Government Employees Union (BCGEU)

Greater Victoria Disarmament Group (GVDG)

Lynn Hunter, MP - Constituency Office

UVic Women's Centre

Victoria Status of Women Action Group (SWAG)

Victoria International Development Education Association (VIDEA)

Victoria Voice of Women (VOW)

Women for Economic Survival (WES)



This design is a mixture of contemporary and traditional Kwagwalth Indian design. It is a "portrait" design of a woman of great wealth, social standing, prestige and beauty: these ideals have been chosen by the artist to reinforce the notion that all women should be seen in this light. These ideals are evident by the labret on her lower lip, and the chief's hat at the top of the design. (These are the areas in red) The chief's hat was worn only by women who acquired this right through their family. The right to wear this hat might be given to the eldest son or daughter, who in turn would carry on this tradition by passing this right on to his or her eldest, thus maintaining the family's ranking in society. The labret was to show a woman's beauty; it also represents great prestige, and a high social standing.

Encased in the outer circle are hands; the meaning here is twofold: firstly, the ovoid shapes at the top represent growth through life. The second meaning is to represent hands of women from around the world joining together to form a unity.

To the right of the woman portrait is our planet, to show the international theme of the design.

Lou-ann Glendale, artist



VIOLENCE AGAINST WOMEN

- On this planet there are between 65 and 75 million women genitally mutilated.
- 97% of Sudanese women are anemic, and 10 - 15% of women in India have toxemia, which is responsible for 15% of all maternal deaths in that country.
- A man is unpunishable by Chilean law if he kills his wife, daughter, sister, or granddaughter, and claims she was 'in carnal illegitimate union'
- At present there is a revival of sati, or widow-burning, in India and among other Hindu populations.
- Some Islamic countries still kill brides on their wedding night if they don't bleed as a virgin.
- In 1983 the Chinese government publicly acknowledged the revival of female infanticide among its people, the new one-child-per-family policy didn't take into account the centuries-old preference for male babies.

- Women represent 1/2 the global population and 1/3 of the labour force, they receive only 1/10 of the world income and own less than 1% of world property. They are also responsible for 2/3 all working hours.
- Two out of three of the world's illiterates are now women. The general illiteracy rate is falling but the female illiteracy rate is rising.
- 1/3 of all families of the world are headed by women.
- In developing countries almost 1/2 of all single women over age 15 are mothers.
- Only 1/3 of the world's women have contraceptive information or devices.
- 1/2 have no access to trained help during pregnancy and childbirth.
- Women in developing countries are responsible for more than 50% of the food production. In Africa this number rises to 60 - 80% of agricultural production, 50% of animal husbandry, 100% of all food processing.
- 500 million people suffer from malnutrition and hunger, the most seriously affected are children under the age of five and women.
- 20 million people die annually of hunger related causes.
- 1 billion endure chronic undernourishment and other poverty deprivations.
- Women and children constitute over 90% of refugee populations
- Women outlive men and therefore are the elderly of the world, as well as the primary caretakers of the old.
- Lack of housing is so severe in Hungary that women are pressuring to declare it as a ground for abortion.

FEMINISM LIVES

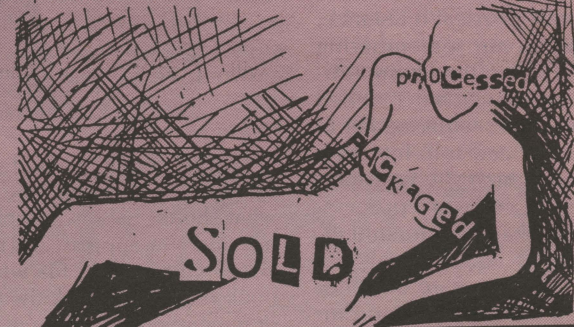


RAPE

- In Mexico city one rape occurs every ten minutes; in the United States, nationally, 1 rape every ten minutes.
- One out of every four Canadian women is sexually assaulted.
- In Iran, because of religious interpretation of the Koran, it is illegal to execute a virgin, so women who are sentenced to death are first raped and then executed.
- In Egypt the court often dismisses a rape charge, 'to preserve the honor of the victim and her family'.
- In India rape is considered, 'a defilement of the husband and the family'.

PROSTITUTION

- In India, the majority of women working as prostitutes are harijans, once known as the lowest caste, the 'untouchables'.
- In Hungary, USSR, and East Germany, feminists have accused the state of arresting prostitutes and then releasing them if they agree to be used as spies and intelligence procurers.
- Women in Peru who are unescorted at night, are harassed by police as if they worked in prostitution.
- Today in Iran, women who refuse to wear the veil are attacked or arrested for prostitution.



STEREOTYPES OF WOMEN

- Global stereotypes include, a hot Latin or a cold WASP, a wholesome Dutch matron, a docile Asian or Dragon Lady, a spoiled American, a seductive Scheherazade, a hip-swaying Pacific Island hula maiden, a Caribbean matriarch, a merry Irish colleen, a promiscuous Scandinavian, a noble-savage Native Indian, etc. Indian and Nepalese women write of fighting the concepts of 'uncleanness' and 'untouchability' of women.
- Feminism is seen by men as an alien phenomenon, not needed or desired by local women in the third world.
- In many third world countries, feminists are warned that the 'imported thought' of feminism is a neocolonialist plot.
- In Western industrialized countries, on the other hand, feminists are frequently regarded as being radical agents of communism.
- In the USSR and some Eastern European nations, feminists are attacked as the bourgeois agents of imperialism.
- The strongest argument to the 'feminists as outside agitators' attack is the simple truth: AN INDIGENOUS FEMINISM HAS BEEN PRESENT IN EVERY CULTURE IN THE WORLD AND IN EVERY PERIOD OF HISTORY SINCE THE SUPPRESSION OF WOMEN BEGAN.
- Gandhi's nonviolent resistance tactics were acknowledged by him to have been copied from the nineteenth century Indian women's movement.
- It was a woman's action that inspired the contemporary Solidarity free-trade union movement in Poland.
- In 1918 the Argentinian National Feminist Party existed. Also in 1946 the Chilean Women's Party.
- In 1866 at age 18, Gualberta Beccari founded the Italian feminist journal DONNA.
- Maria Jesus Alvarada Rivera forged a militant Peruvian feminist movement in 1900, & endured prison & exile.
- At 70 years of age, Me Katilili organized the Giriama uprising against the British in Kenya in 1911.
- Wang Zhenyi, a young astronomer (1768 - 97) discovered the law of lunar eclipses.
- Hong Xuanjiao led 40 armies of 2500 women each, to fight for women's rights during the 1851 Taiping Rebellion.
- Jui Jin the 19th century feminist, poet, teacher, and revolutionary, dressed in men's clothing for freedom of movement, founded a girl's school, and was arrested and executed in 1908.
- Raden Ajeng Kartini of Indonesia was forced to leave school by religious constraints by age twelve, and educated herself, spoke out against polygyny, forced marriage, and colonial oppression, founded the modern Indonesian women's rights movement, started a girl's school which had an enrollment of 120 students by 1904, all this before she died in childbirth at the age of 25.

STRIKE



WORK

- Women suffer from 'Gross National Product Invisibility' despite our constituting 60 - 80% of national economies.
- Women comprise almost the totality of the worlds food producers, and are responsible for most of the world's hand-portage of water and fuel.
- India's Chipko Movement, focused on the savings of forest land from developers, is virtually a women's movement, since it is women who gather twigs and branches for firewood and cooking fuel.
- In Indonesia, rice hulling machines cut women's income by more than 55 million and reduced half-time employment by more than 8.3 months for 1 million women, while for men income from new mills increased by 5 million.
- In the same country, imports and mechanization in Nepal have resulted in a decline in the rate of employed women in the total labour force from 59.4% to 35.1% between 1952 - 54 and 1971.

Friday, March 2

NETWORKING DINNER/GLOBAL FEMINISM TALK

6:30 p.m. no host bar
7 pm dinner

Speaker: Julia Goulden who works with the BCTF and CIDA on Global Education Issues. Oak Bay Beach Hotel \$22/\$20. Childcare on advance request.

Sponsor: Sooke Teachers Association, Status of Women Committee

Saturday, March 3

Lucie Blue Tremblay & Jennifer Berezyn

Critically acclaimed feminist folksingers coming to the University Centre 8 p.m. \$9.00 General Public/\$8.00 Students.

Sunday, March 4

INTERNATIONAL WOMEN'S DAY MARCH

2 pm

Congregate at Centennial Square, Victoria City Hall to hear Gretchen Brewin, Mayor of Victoria; Elizabeth Cull, M.P. Oak Bay/Gordon Head; and Susan Brice, Mayor of Oak Bay speak! A variety of entertainers will follow before the march begins!!

Sponsor: IWD Committee
women and children welcome

Monday, March 5

Film & Panel Discussion

PLACE: Cinecenta

TIME: 1:30

THE ENVIRONMENT, WOMEN & POWER: MAKING THE FEMINIST CONNECTION
How does feminism relate to our present day global crises? Start off International Women's Day Week with the new Studio D, NFB film **ADAM'S WORLD**, a short filmed lecture by feminist theologian and futurist Elizabeth Dodson Gray.

The film will be followed by a panel/audience discussion.

FREE FILM

PLACE: Cinecenta

3:30 - 4:30

BEHIND THE VEIL: NUNS (PART ONE) • The history of nuns mirrors the history of all women - in what we are taught about the past, women are almost invisible. Behind the Veil: Nuns is the first film ever to record from a global perspective the turbulent history and remarkable achievements of women in religion from pre-Christian Celtic communities to the radical sisters of the 1980's.

POETRY READINGS

7:30 - 9:30 pm

Five authors - Susan Musgrave, Marlene Cookshaw, Patricia Young, Linda Rogers, and Elizabeth Woods - will read from their own works.
106 Superior Street
Sponsor: IWD Committee
Donations welcome

Monday - Thursday March 5 - 8

approx. 7 & 9 pm

UVIC FILM FESTIVAL
Women's feature films. Films may include: The Sorceress, A Question of Silence, I heard the Mermaid Singing.
Place/Sponsor: UVic Cinecenta, \$3 - 5

Tuesday, March 6

FREE FILMS

PLACE: Cinecenta

12:30 - 1:00

RE-THINKING RAPE • focuses on the societal and cultural causes of acquaintance rape and conveys the effects of this widespread problem in a personal manner.
1:00 - 1:30 • **FILM SHORTS: IN SEARCH OF THE LAST GOOD MAN** • Six women friends gather in an espresso bar and the talk turns to men. Suddenly a stream of men arrives and the Search for the Last Good Man is on.

ILLUMINATED LIVES: A BRIEF HISTORY OF WOMEN'S WORK IN THE MIDDLE AGES • The popular image of the Middle Ages comes from fairy tales and romances. This witty, animated short challenges some enduring myths about medieval history and shows what women's lives were really like.

THE REUNION • In a simple, animated style, this is a fast, funny and incredibly simple lesson in sex role assumptions.

1:30 - 2:30 • **BREAKING THE SILENCE: SEXUAL ABUSE** • One in four women in North America, and one in six men have been sexually abused in some manner before age 18. The viewer of this film is left with a sense of outrage that the adults who testify in the documentary were so callously abused themselves as children.

2:30 - 3:00 • **SHORTS** • (REPEATED see 1:30 - 1:00)

3:00 - 3:30 • **RE-THINKING RAPE** • (REPEATED see 12:30 - 1:00)

INDIGENOUS CULTURES AND WOMEN

8 pm

Anne Cameron, Patricia Keyes, Lavina White
UVic Begbie Building Room 159
Sponsor: Environmental Studies Department

Wednesday, March 7

FILMS

PLACE: Cinecenta

1:30 - 2:00

DYING TO BE PERFECT • Without sensationalism, this film presents a frank and sensitive look at anorexia - from the direct experience of those involved. Produced and directed by Eileen Hoelter.

• Genie Nomination 1989.
• Bronze Apple Award: National Educational Film and Video Festival 1989

• Finalist - American Film Festival
• Best Documentary - British Columbia Film Festival

2:00 - 2:30 • **FILM SHORTS** • (see March 6, 1:00 - 1:30)

2:30 - 3:30 • **BEHIND THE VEIL: NUNS (PART ONE)** • The history of nuns mirrors the history of all women - in what we are taught about the past, women are almost invisible. Behind the Veil: Nuns is the first film ever to record from a global perspective the turbulent history and remarkable achievements of women in religion from pre-Christian Celtic communities to the radical sisters of the 1980's.

3:30 - 4:00 • **ADAM'S WORLD** • A short filmed lecture by feminist theologian Elizabeth Dodson Gray. She speaks passionately about our global environmental crises, and, with humour and clarity, outlines its roots in patriarchal culture.

NATIVE DINNER AND STORYTELLING EVENING

6 - 9 pm

An evening of salmon, bannock and storytelling around the fire pit at the Long House, featuring local and up-island storytellers.
BC Provincial Museum grounds, SW corner of Douglas and Belleville.

Sponsor: The Native Friendship Centre and IWD Committee

Thursday, March 8

INTERNATIONAL WOMEN'S DAY

BREAKFAST PRESENTATION

8 - 9:30 am

Gwen Brodsky speaks on "The Canadian Charter Equal Rights for Women, One Step Forward, Two Steps Back" after breakfast.

UVic Faculty Club, \$8/\$6.50. For tickets call 384-4705, 380-6533

Sponsor: National Association of Women and the Law, UVic.

PLACE: Cinecenta

12:30 - 2:30

GUEST SPEAKER: Angie Todd-Dennis of the Carier Nation • Violence against women is endemic to patriarchy. Todd-Dennis explores the how and why of this universal norm as it affects contemporary native culture. Accompanying her will be a native elder who will be offering a prayer before the guest speech.

FREE FILM

PLACE: CINECENTA
2:30 - 3:00, 3:00 - 4:00 - **TBA** • **DOCTOR, LAWYER, INDIAN CHIEF** • tells of the changing roles of contemporary native women.

10:00AM - 4:00PM • **UVIC WOMEN'S CENTRE OPEN HOUSE** • Drop by and visit the centre. Have a coffee, look at our library, watch a video or just come in to talk. Everyone welcome!

INTERNATIONAL WOMEN'S DAY POTLUCK DINNER

6 - 10 pm

St. John's Church Hall, 1611 Quadra (at Balmoral)
No alcohol, no smoking
women and children welcome
Sponsor: IWD Committee

WOMEN'S RADIO PROGRAMMING

All Day

CFUV 102 FM UVic's radio broadcasts special women's programming.

MARRIAGE

- In Nepal child marriage rates in 1971 were, 13.36% of all females aged 10 - 14, and 2.33% aged 6 - 9, were already married.
- In rural Punjab the custom of a woman being given in marriage to the husband of her deceased elder sister is still observed.
- In parts of China, Mexico, and Italy, kidnapping of brides remains a tradition.
- Polygyny, child marriage, forced marriage, and the right of a husband to 'chastise' a wife physically are affirmed by fundamentalist interpretations of Islamic, Hindu, and various customs laws.
- There were Anti-Marriage Sisterhoods in 19th century China, whose members vowed to commit suicide rather than marry.



a celebration of women



DOWRY

- A woman's education, employment capability, and earning capacity now are examined by the prospective groom and put forward by the family of the prospective bride as her 'modern' bridewealth.
- In India in 1980 - 81, there were 394 cases of brides burned to death in Delhi alone.
- Indian women's groups claim police register only 1 out of 100 cases of dowry murder and attempted dowry murder, and for each of the reported cases, 6 go unreported.
- There is a tradition of woman to woman marriage among people from Nigeria, northern Transvaal, East Africa, and Sudan.



BIOLOGICAL MATERIALISM

- 30 to 50% of all 'maternal' deaths in Latin America are due to improperly performed illegal abortions, or complications resulting from abortion attempts.
- 50% of all women in India gain no weight during the third trimester of pregnancy due to malnourishment.
- Every ten minutes in 1980, an Indian woman died of a septic abortion.
- More than 1/2 of all live births in Venezuela are out of wedlock, and illegal abortion is the leading cause of female deaths in Caracas.
- The average Soviet woman has between 12 and 14 abortions during her lifetime, because contraceptives although legal, are very difficult to obtain.
- In Peru, 10 to 15 percent of all women in prison were convicted of having had illegal abortions. 60% of the women in one Lima prison were there for having or performing illegal abortions.
- 80% of pregnant and nursing women in rural Java have anemia.
- In Ecuador and Mexico, abortion is illegal, but infanticide committed for reasons of 'family honor' within the first 8 days of life, or if the child is unregistered, gains a more lenient sentence of no punishment at all.



Elly Danica: Surviving the Abuse

by Shannon

The *Times-Colonist* tried to turn Elly Danica's act of courage into a tawdry tabloid splash. "Writer tells all" is part of the title of Judith Lavoie's article of February 9, 1990, placed on page E3. But this act of depreciation did not affect Elly, or those who came to listen and to share. Danica read from her beautiful crafted and powerful book, *Don't: A Woman's Word*, in which she traces the history of her sexual abuse by her father, her attempts as a child to allow her own existence some meaning, by astonishing feats of mental and physical resistance. She tells about not remembering and the power of her own subconscious mind, which demanded that she be whole, requiring her to face this brutalized self, integrate the self from which she was split, leading to the recovery process. Danica read from her document, the map she traced for herself to a life of her own, to share both her pain, which has been extraordinary, and to demonstrate the power of women to transform.

Her voice expressed many women's personal horror stories. Her own. Mine. Many others in the audience. Men too. All of the male voices raised there were in understanding and support. But so many more of the words exchanged in the Newcombe were between women, sharing our stories and planning, demanding a better world.

And Elly needed our support too, isolated up at the front of the auditorium on stage alone. It was deliberately arranged like a living room



— rag rug, couch, plants, to emphasize that these stories take place in what should be a living space. She needed the support of the audience. Those of us for whom her book helped to break the isolation of remembering. To know because of reading *Don't*, that you are not going mad. Someone else has been forced into this place of disempowerment, had taken refuge in the shadows of their subconscious, and has returned to a sense of self by bringing it forward into the light. There are so few women who survived, and so many who did not.

Women who, the records of witchburnings tell us, the records of the psychiatrist tell us, were 'possessed by demons' — who wore their fathers bodies and a face the daughters could not see — could not tell — else the world would fall

apart, trust would be entirely lost and there would be nothing left for them. Speaking their truth identified them as outside their societies, left these women vulnerable, once again, to those who would victimize them. Once, for their innocence, trust and lack of power over their own lives; twice, for daring to speak that for which there has been no words; thrice, for others to decide to dispose of the victims, by burning/hanging/stoning/incarceration in prisons and madhouses, so that the victims — the disempowered remnants of what human life could be, would not contaminate others. I posit that they, brave speakers, threatened the power structure which allowed them to be victimized, and for that system to survive, and it has, the socially powerful demanded their removal. Elly

Danica is facing centuries of silence about abuse of power, which threatens to cloak her words with their taunts — the newspaper coverage which tried to cheapen her courage, the Freudian psychiatric industry which still believes that women imagine and enjoy 'fantasies' of rape and incest, an industry which misdiagnoses the women who come to it asking for help; because the industry believes in male power being covered in a non-stick (stainless steel?) coating which does not allow women's 'complaints' to be real, valid or important.

Danica's choice of the myth of Inanna as the metaphor running through the book is deeply symbolic. The Goddess Inanna goes down into the Underworld — Hell — the land of the dead — the exiled reality — through seven gates to re-

turn to the land of life. The imposition of patriarchal society is going on in the time this new myth of Inanna's decent is being created. This new form of social organization which values women and children so little as to abuse them this way, brings about crises in the individuals' sense of power and control in her own life. The myth is again, a map, a fragment, telling of how to repair to wholeness, a sense of self as holding immanent value. In the metaphor we walk back in time in our individual consciousness of our story, and we travel back to an earlier value system, of Inanna before patriarchy — the path of the Goddess.

Sharing the journey, the stories, the experience of our stories being spoken, listened to and understood builds community. We were survivors and supporters that night. And we questioned what can be done so our numbers do not continue to grow. Currently the criminal 'justice' system gives a sentence of three to five months, if convicted, for extensive abuse such as Elly Danica suffered at her father's will.

Having experienced empowerment in this community of one evening, we were able to know that we're survivors, able to make change in our own lives and the larger, shared world. Thank you Elly, for courage, and sharing.

in healing power,
another survivor

• resources for survivors •

Use the book, *The Courage To Heal*. It could save your life, or better yet, it could help you learn to change it.

SS & H: The Patriarchal Family

by Terrill Welch

Ways of knowing and making sense out of the world sometimes develop in unusual fashions. My understanding of the S. S. & H. (Social Services and Housing) system is no exception. I have combined my experience as woman, client, worker and student in a process that has lead to the following analogy of S. S. & H. in relation to the patriarchal family structure. I must clarify that this analogy focuses on role expectations but at the same time it is important to understand that individuals interact on and within those roles with varying degrees of acceptance and resistance.

To begin at the beginning, the authoritarian father/S. S. & H. found that with the development of the welfare state a large book of rules was needed to assist in the care of numerous geographically, ethnically and culturally dispersed clients/children who required services for varied and diverse reasons. This book of rules changes slightly from time to time but, in general, rules are designed to cover all clients within a given category. If an individual does not fit into any of the categories outlined then the father/S. S. & H. assumes that they are not part of that family/system. After all S. S. & H. knows the characteristics of its clients/children and certainly does not want to take care of clients/children that are someone else's responsibility.

Well, S. S. & H./father, due to the vastness of its enterprise is forced to be absent. In fact, the makers of rule books may never see clients except as reflected in long columns of statistics which are generated so that there is a general grasp of the situation. This is much like arriving home after all the children are in bed and getting a general idea about how they are doing through inspecting the state of their shoes lined up at the door. In any case, it is probably safe to say that the realities of conditions experienced by clients are rather remote to the creators of the

book of rules. In the absence of the father/S. S. & H., services of many good step-mothers/social workers are acquired to oversee individual situations. Gender is not important in this situation for whether male or female these good step-mothers have been hired on with high ideals, a will to do good and a belief in that what they have to offer will make a difference. They grab the book of rules (wondering if they will ever get to the latest amendments and memos), cross examine the head step-mother/district supervisor for direction, query their peers as to where to begin and thank their lucky stars that their financial sisters/family assistance workers are handling the money end of things. The case loads are divided into 50? . . . 60? . . . 80! clients per worker. I am sure there is nothing else that so closely resembles "the old woman in the shoe who had so many children she didn't know what to do". The telephone usually has one or two clients on hold while the good step-mother/social worker rushes through a third call. Crisis after crisis quickly dashes any hope of "making a difference" while the good step-mother struggles against burn-out and indifference towards clients/children who are not often from the same socio-economic status, and may also be from a different cultural background. The gap of understanding and the realization that crisis intervention is the only available role allowed often leads many, many good step-mothers/social workers to abandon their role within the father's/S. S. & H. house. This is reflected in the high turnover rates of social workers with the ministry of S. S. & H. Sometimes the burden is so obviously overwhelming that the step-mothers resist the father/S. S. & H. as in the recent walk-out of social workers protesting the effects of under staffing, but for the most part the prescribed role is either accepted or new employment sought.

In entering the S. S. & H. system clients/children are admitting they

are powerless to meet their own needs. Survival depends on learning what they can about the book of rules and remembering that as long as they are in the father's house/S. S. & H. system they are expected to adhere to those expectation. These clients often have children of their own (it is one of the characteristics of acceptance within the system). S. S. & H./father has a clear mandate of providing for and protecting the needs of the children of these clients. The consequence of breaking the rules may mean that clients risk having their children apprehended. But the rules are hidden and only S. S. & H./father and the ever changing good step-mothers/social workers have access to all the information. The varying interpretations and judgement calls by different social workers causes further confusion and uncertainty.

Survival for clients within the S. S. & H. system required learned dependency, expressed helplessness and the seeking of approval. Similar to any other dysfunctional family the S. S. & H. system shows a repetitive pattern of children of clients becoming clients generation after generation. For female clients especially, S. S. & H. takes on the role of the father as authority and provider. The dream of the rescuing white knight, who will take them away, is often more real than their perception of taking action themselves. This is often compounded by the father's/S. S. & H.'s hope that if not a white knight at least some man will come along and take her off his/S. S. & H.'s hands.

When poverty and oppression stretches its arm long and hard and when hopes are too thin to be nourishing then the weakest of human characteristics become magnified. Not that they are not there without this state of deprivation but the chances are that they will become more visible. Alcohol and drug abuse, depression, suicide, neglect and child abuse, spouse abuse, choosing abusive partners and other inflicted or inflecting pains becomes a familiar and recog-

nizable list associated with clients within the S. S. & H. system. Yes, these expressions and reactions to pain exist beyond the S. S. & H. system but there is importance in considering how this system helps to perpetuate and assist in the cycles of these behaviors.

The analogy can continue with the judge taking on the role of the wise grandfather dishing out justice that will help uphold the dominant cultures morals and values, but I feel that energy would be better spent on analyzing how individuals can derail and break the cycle both as client/children and good step-mother/social workers. I cannot seem to begin to envision these changes without the negation of the prescribed roles within the S. S. & H. system. This system does not stand alone but is embedded in a

larger social system which personally and politically helps maintain the role expectation outlined in this analogy. Recognition of my expected role as woman, client, and worker within both the personal and public relations is the first step towards resistance. The second step is taking action to create change, which varies from one context to another.

Social Services and Housing as the patriarchal father is my personal attempt at making sense of a system I have had the opportunity to experience at different times and at different levels. The analogy may or may not be a perfect fit but it has served me well on my road towards resistance.



the family

Women in El Salvador

by Susan Albion

The situation for women in El Salvador has many of the same elements that face women in Canada: inequality in the workplace, child-care problems, health care problems, sexual abuse, and marginalization. These problems are magnified in El Salvador due to a prolonged civil war, lack of government support and machismo. The civil war and government policy have been an instrument in the socio-economic situation that puts the infant mortality rate at 79 (Canada 719) per thousand. 70% of the children under 5 years of age are malnourished, only 10% of the population has access to safe drinking water, 1.75 million people are refugees, and more than 50, 000 civilians have been murdered by army and death squads. This situation is further aggravated for women because of the machismo attitude of the society that oppresses women for being.

The employment situation in El Salvador is a major influence on women because they are the sole supporter of the household in the majority of the families in El Salvador. This is due in part to the war: many men are away fighting, dead or disappeared.

Women's employment possibilities are slim in an economic situation of 70% unemployment or underemployment. The employment situation is worsened for women because of the problems of machismo and marginalization that effects them. Men are given priority in the labour market; and as for the few possibilities that do exist for women, they are required to be pretty and, of course, young. Women are not hired if they are pregnant. The situation is worse for women in the rural areas because they can only work 3 to 4 months per year, during coffee or cotton harvest. This work has no contracts or benefits. Generally, salaries are scarcely enough for women and their families to survive on.

If a woman should be lucky enough to get a job she has the additional problem of childcare. Children are usually left in the care of a relative, neighbour or, in many cases, left alone. Working mothers have almost no time to spend with their children and often their earnings are not enough to provide for basic needs such as education, health services, clothing, proper nourishment, etc. Many women find employment as domestic workers in the large cities. This means they have to leave their children with other care givers and are only able to see their families every few weeks when they get one day off. Because so many women are left raising children alone, the situation for children is an integral part of the problems women face in El Salvador.

As with the education system, the health care situation is very poor. There is only one public maternity hospital in El Salvador and it lacks medicine and proper laboratories. There is only one public children's hospital, with collapsed in the 1986 earthquake. It lacks proper installations, medical equipment is minimal and there is a constant lack of medicines. Family planning is another health problem for women. In the urban area there are some public health clinics that distribute contraceptive pills as well as other methods of family planning free to women. The supplies which come from the United States, have either been rejected as hazardous to women's health, or are in an experimental phase. At these health clinics, women do not receive sexual orientation in terms of their personal development, but rather in regards to overpopulation control.

Physical violence against women has escalated in El Salvador over the last ten years. The civil war that has claimed 80,000 lives in the fighting and death squad activities, has brought the hideous crimes of torture and brutality into everyone's lives. Tortured and mutilated bodies are found on the streets almost daily, the bodies are often

marked with the sign of the "White Hand": a warning to others not to become involved in the struggle for social change or they too will die. This exposure to a macabre reality has desensitized many of the people in the country. The domestic violence against women and in some cases children has taken on some of the flavour of this reality. Crimes against women by partners, strangers and prison guards are increasing in numbers and brutality. Women in most cases are too frightened to seek help and in many other cases see these crimes against them as "normal". Should a woman want to seek help, very little is available.

The government has few laws that protect women and the few they do have are not enforced. The government does not have facilities for women, in fact they harass women in their struggle to help one another. In El Salvador there exists only one clinic for women who have been battered, raped or tortured. This is a very small clinic that takes up the corner of an office that houses a women's organization (CONAMUS), in San Salvador. During the November 1989 offensive that took the war into the major cities, the Salvadorean army raided this clinic and office. They took all the files and equipment they wanted and destroyed everything that was left. The clinic has reopened recently and is attempting to operate under the present state of siege. This clinic is funded internationally by women's organizations and locally by Salvadorean women volunteering. The Salvadorean government does nothing to help women who are survivors of these crimes.

The women of El Salvador continue their struggle to gain a life that is minimal for themselves and their families. They have joined together and formed many groups to help find their disappeared loved ones, fight for better working conditions, educate women about women, give economic, legal and moral support to each other. This struggle has cost many women their lives, for many others it has meant torture or im-

prisonment. But they continue their struggle because the situation does not allow them the luxury of choice. The situation must get better for the survival of a people. The women of El Salvador are an important part of the people's struggle for their right to a dignified life: a life free of oppression.

Here in Victoria there are a number of women working in solidarity with the women in El Salvador. We support the work the women do in El Salvador by promoting projects directed by grassroot organizations of women that develop self-initiated solutions to problems arising from marginalizations and discrimination. We organize educational workshops, study groups, facilitate twinning between women's organizations, expedite the funding of Sal-

vadorean women's projects, raise funds for projects in El Salvador, promote visits to El Salvador by Canadian women, sponsor speaking tours of prominent leaders of the Salvadorean women's rights movement. We welcome all women who would like to get involved in this organization to please contact Susan at 479-3341 or write to Action Committee for Women in El Salvador, P.O. Box 30053, 104 - 3995 Quadra Street, Victoria, B.C. V8X 5E1.

Action Committee for Women in El Salvador
Most of the information contained in this article was extracted from a document written by the National Coordinating Council of Salvadorean Women (CONAMUS) and translated by the ACWES. 1989.

Debating Birth

by Una Cordle

The midwifery debate is an ongoing one. It disappears every so often, then reappears. A few weeks ago it made a CBC radio feature once again.

I have used the services of a midwife, likewise I have practised as a registered midwife in Britain for ten years; therefore, I believe my views are valid.

I gather that in 1980 the B.C. Medical Association agreed to increase the responsibilities of registered nurses but saw no role for midwives in obstetrical care. No role, in whose opinion? The medical profession or the women who demand the service? I would argue that general practitioners do not want to give up what they see as control of the monopoly they have over childbearers.

I further argue that General Practitioners are afraid that they would lose clients because more women with normal pregnancies would choose natural childbirth instead of intervention by artificial means, namely: Artificial Rupture of Membranes, and in the extreme, C. Section. Many of these procedures are

unnecessary but are convenient for the doctor.

Midwives view pregnancy and birth as a natural and normal process involving the mother and the foetus. Doctors on the other hand often treat pregnancy as a disease. With the reliance on foetal monitoring, anaesthetics and other interventions birth is done to a woman not by a woman. In my opinion there is room for both obstetricians and midwives.

The medical establishment should give the clients the facts and not medical mumbo-jumbo. Midwives have an important role to play in obstetrics, training is the key to their success.

In Britain midwifery is a comprehensive two year certification program; training is based in hospital. Midwives get more training than the majority of practicing physicians in Canada. In Britain Midwives are professionals in their own right. They share their expertise with medical students and with residents in obstetrics. Come on Canada, give consumers the facts and allow them to make an informed choice.

Canadian Atrocities in East Timor

by Donna J. Wessel

Elaine Briere, a founder of the East Timor Alert Network and a photojournalist from Ladysmith, B.C. spoke to UVic journalism students last Monday on the crisis in East Timor.

"The western press," she said, "has entirely failed on this issue." The silence of East Timor is mystifying. Other than "a yearly story in the Globe and Mail," Briere said most Canadians are totally unfamiliar with this issue. This is very ironic considering Canada's heavy involvement in this same area.

On December 7, 1975, Indonesia invaded East Timor and within three months 60,000 East Timorese were dead. The total is now close to 250,000 dead. This is over one third of East Timor's population. According to the Canadian National Film Board this is a slaughter larger in proportion than the Nazi's genocide of World War II. At the U.N. General Assembly in 1975 Canada abstained from a motion for the complete withdrawal of Indonesian troops, a motion which also granted the Timorese the right to self determination. In subsequent years Canada has consistently voted with Indonesia against this same motion.

Canada is the largest single foreign investor in Indonesia. At the same time Indonesia is first in a list of all nations in which Canada has invested. We supply anything from monetary aid through CIDA (Canadian International Development Agency) to the outright promotion of arms sales. CIDA will provide more than \$310 million over the next five years in aid to Indonesia.

Most of this money comes back to Canadian corporations because of a built in clause stating that whenever possible Canadian aid money must be used to purchase Canadian goods. Very often this is in a form of almost direct contributions to the Timorese slaughter. The following is a list of Canadian companies who supply arms to Indonesia:

- Pratt & Whitney Canada, the top recipient of government grants (\$52.5 million in FY 1982-3 alone) through the Defence Industry Productivity Programme among all Canadian arms contracts has built aircraft engines for the Indonesian air force. In 1980, Indonesian Research and Technology Minister BJ Habibie invited Pratt & Whitney to set up overhaul facilities in Indonesia.
- DeHavilland has supplied the Indonesian air force with seven DHC-3 Otter troop transport aircraft.
- General Motors of Canada has been authorized to sell light tanks to the Indonesian army.
- Valtier Industries has supplied ammunition (to Indonesia) for use in East Timor.
- Levy Auto Parts Company provides military vehicles.
- Litton Systems has sold radar equipment for use by Indonesian security forces.
- Leigh Marshland Engineering (teleprinter, security equipment).
- Valleyfield Chemical Products (ammunition).
- Irvin Industries (parachutes).
- Canadian Marconi (military radios, radar, navigation systems for helicopters and planes).
- A government-sponsored Canadian arms show in Jakarta in 1984

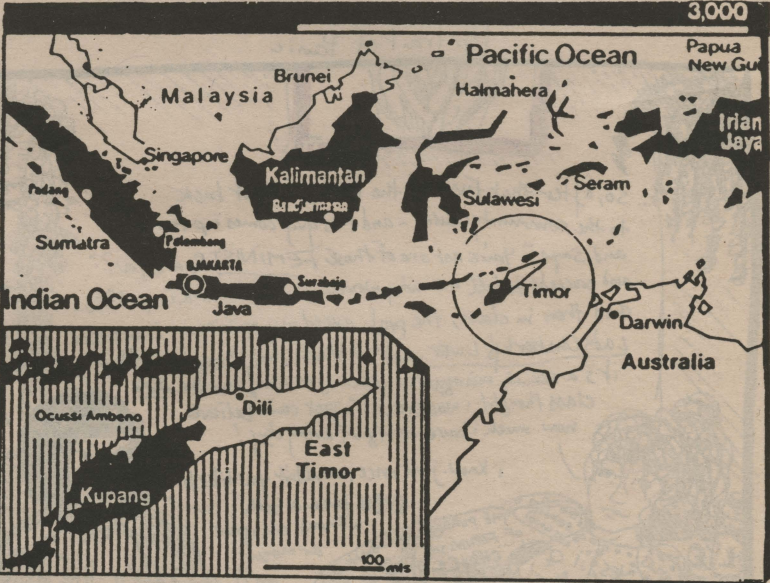
featured aircraft equipment from Spar Aerospace, Vega Helicopters, CAE and CAF Indal, surveillance systems from Raytheon, artillery computers from Computing Services. • Atomic Energy of Canada Limited and Babcock & Wilcox Canada operate under the terms of a 1982 Canada-Indonesia Nuclear Co-operation Agreement. If Indonesia decides to develop nuclear weapons, it will have been with Canadian assistance to its nuclear industry.

Source: East Timor: Resisting Genocide (a supplement to the ACTivist Newspaper of the ACT for Disarmament Coalition.)

East Timor was, until 1975, a living example of a people in total harmony with nature. Elaine Briere describes the East Timorese before the Indonesian invasion as "completely self-sufficient", leading a lifestyle very similar to Canada's aboriginal people's before conquest. "Theirs was a totally organic farming system," Briere said.

For the 400 years before the Indonesian invasion East Timor was a "resource extraction" colony, primarily under Portuguese control. Because Portugal was one of the poorer imperialist nations, East Timor was free of much of the traditional imperialist intervention and relatively able to pursue its own lifestyle and culture. There were forty distinct cultures in East Timor before 1975. Over a quarter of these separate and diverse cultures have been wiped off the face of the earth as a result of the Indonesian invasion.

Briere describes the government of Indonesia as "a completely corrupt military regime." Though they are very good at P.R., Indonesia has



"Death Squads, the most brutal extermination program and forced birth control." This forced birth control program often takes the form of forced abortions being performed on the women of East Timor. Violence against women is rampant in East Timor. Briere offered the example of Indonesian soldiers being instructed to "rape and kill". In one instance soldiers then moved into one of the villages, divided the population according to gender. They proceeded to rape the women and then cut off their breasts and poured gasoline over the men's genitalia and set them on fire. Reports have also been made of "witchburnings".

In January of 1988 Indonesia opened up roughly a third of East Timor's borders because of international pressure. Forty students were arrested during the pope's visit in

December 1989 bringing more pressure to bare on the Indonesian government. Briere insists that any small move on the part of the international community will stop the genocide in East Timor. She encourages us to write letters to Joe Clark, Brian Mulroney and your own MP's and "demand that Canada changes its vote at the U.N. to one of support for the people of East Timor. Raise a critical eyebrow at the ten Canadian weapons manufacturers who are supporting the third largest army in the world." She also encourages demonstrations at Indonesian events in your community.

Information supplied by: East Timor Alert Network, East Timor: Resisting Genocide, Canada-Asia Working Group, Elaine Briere and CNFB.

PANIC-STRICKEN

Portrait of Panic



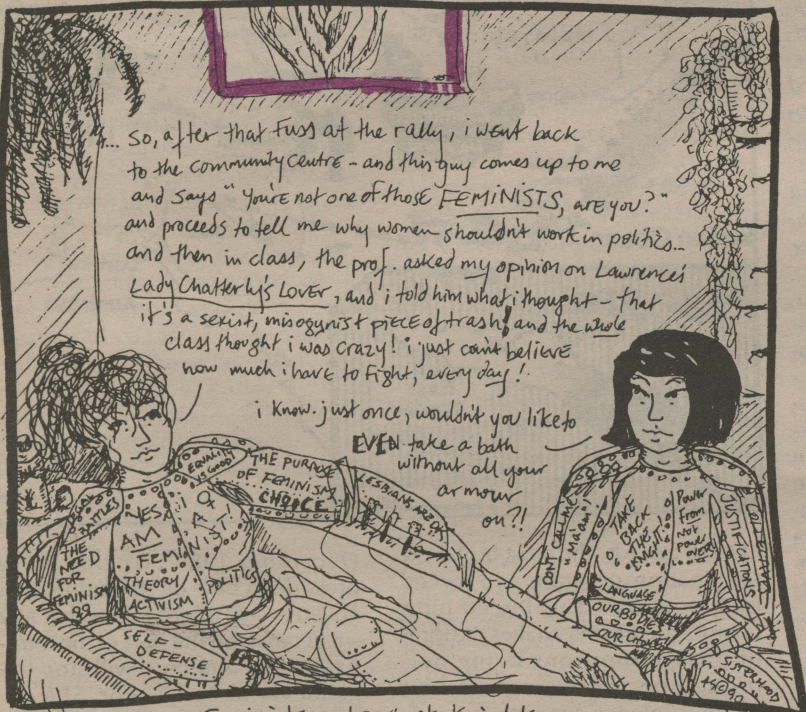
peer pressure.

Portrait of Panic



feminist perspectives..?

Portrait of Panic



when Feminists go home at night.

Portrait of panic



famous lust word.

portrait of panic



a logical ex-planation.

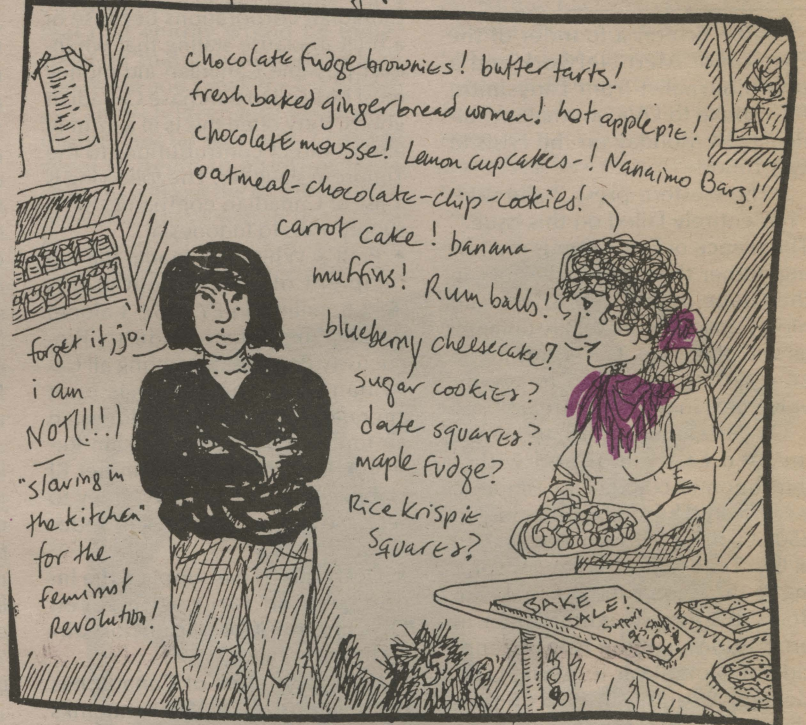
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portrait of panic



principles of cooking.

WOMEN'S CENTRE GALA

- pot luck
- coffee house
- art show

Thurs. April 5th

SUB Upper, 6 - 10 p.m.

- all feminists and feminist supporters welcome

WOMEN'S CENTRE OPEN HOUSE

Thurs. Mar. 8, 10 - 4

Free high heels & treats!

The Great WOMEN'S CENTRE PURGE

(garage sale)

Wed. Mar. 14th

11 - 2 p.m.

SUB Upper Lounge